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THEOLOGICAL SEMINARY.

Princeton, N. J.

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1857.

The Meeting of the Board.

THE new Board of Missions will soon hold its first annual meeting since its enlargement and extension. Many eyes and hearts will be turned to its counsels and doings, and we trust many and earnest prayers will be offered up for the presence of the good Spirit of grace and wisdom, in all its deliberations and issues. The Board, as now constituted, takes in every diocese, and has its representatives from all the borders of the Church. We cannot but hope that this will secure a much larger attendance, and more of lively interest, than we have ever had before. The Missionary interests and work of the Protestant Episcopal Church in the United States, at home and abroad, at such a time as this, should surely command the earnest attention, and draw out the sympathies and prayers, of every member of the Church. For what are her Missionary interests and work but her very life, and love, and power, and glory? What is her great mission from Christ, her living Head, but ready, constant, and world-wide obedience to His high command, "Go ye into all the world, and preach the Gospel to every creature," "Go ye and teach all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world ?” This is the charter of her being and privileges, and the condition of her promises and prosperity. “ Thy kingdom come,” her daily prayer ; the Missionary spirit, earnest, constant, aggressive, her only proof of life and love, whether before God or men. To honor God in Christ, by obeying and doing His will ; to show His spirit by loving and seeking for the lost souls for whom He died ; by believing and acting on His promises ; by seeking earnestly His grace and Spirit ; by lifting up a banner for the truth in its purity, and the cross in its power, and the Church in her inward life and heavenly work : this would be for our favored Church a cheering token of the presence and power of her Lord and Head.

May we not hope, then, that as, from near and far, her representatives shall come up, to take counsel concerning the present aspect and future prospect of our Missionary work, we shall have more and more of the true Missionary spirit, in its power and fruits ? For it is the spirit of Christ, the spirit of love, the spirit of prayer, the spirit of self-denial, the spirit of earnest work for God and for the souls of men, the spirit of large-hearted and willing sacrifices for the promotion of the Gospel, and the salvation of sinners, and the glory of God. If this spirit shall be in us and abound, it will make us not barren or unfruitful, either in the knowledge or the love, or the grace, or the work of our Lord and Saviour Jesus Christ. It will make every member of the Church *a Missionary*, in his spirit, in his life, in his efforts, in his free will offerings. in his sacrifices for the cause of Christ. It will make every Pastor a fellow-worker with us in our cause, unto the Kingdom of God : cordial, active, kind, and constant. It will make every parish a full and flowing fountain of blessing, in the good work of prayer, of love, of life, of interest, of bounty, of good fruits, to the glory of God our Saviour.

Could this spirit be awakened more fully and fruitfully at the approaching meeting of the Board, if it may be carried

by the members to their distant homes ; if from henceforth our favored Church may be more distinguished as a working Church, as a giving Church, as a *true Missionary Church*, in the full meaning of the word, it would inaugurate a new era in our history, and give a new impulse to all the best interests of the Church in her progress and prosperity. May "the mighty power of the Holy Ghost" be present with us when we meet, and guide and govern all our counsels and our doings, and may the wilderness and the solitary places of our spreading land, and the dark realms of heathen blindness, long feel and own the happy issues of our coming anniversary. For this, let earnest prayer prevent, go with, and follow after ; so shall the God who heareth prayer and giveth grace be with us, and God, even our own God, shall give us His blessing.

Georgia.

St. Mary's—Rev. Marion McAllister.

THE Parish of the Messiah, St. Mary's, Georgia, has been under my charge since December the tenth. For the five years previous to that time, the people were "as sheep without a shepherd," and they despaired of ever being able to obtain and support a Rector ; but, under the direction of the Bishop of Georgia, I undertook to re-assemble the communicants and scattered congregation of the Church in that town. Your Society has aided liberally in furthering this good work, and we are much indebted to those who have placed it in your power so to do.

On my arrival in St. Mary's, the number of communicants was eleven ; the congregation varying from twenty to twenty-five. As our Bishop has been prevented from visiting us, there has been no increase to the communicants, but an interesting class is awaiting the rite of confirmation ; and the attendance has gradually improved until, on ordinary occasions, the pews have been well filled. The number of infants baptized is twelve ; burials, two. One of the deaths was caused by a lightning stroke, which, in a moment, "in the twinkling of an eye," severed the thread of life. It was a startling summons, causing the most heedless to reflect upon the uncertainty of this present existence.

The Rev. Mr. Bours, of Jacksonville, kindly exchanged with me for a Sunday, in order to afford my people an opportunity of enjoying the Holy

Communion. Several very acceptable gifts have been presented to this parish—a number of Prayer-Books, marked on their blank pages with directions for finding the Services ; nine candelabras, the gift of a clergyman ; and a small baptismal font, and other serviceable presents. These favors, which cost but little to those who bestowed them, have cheered your Missionary and convinced this people of the bond of union and the warm sympathy which pervades our Church, making it of *one* mind and of *one* spirit.

I have preached on four of the plantations near St. Mary's, and thus instructed several hundred negroes. They often, through weariness, fall asleep during the services, which are held at night ; but, on the whole, receive some good seed into their hearts, and are earnest when we repeat our visits. I have also held services in the new and promising towns of Brunswick and Fernandina, and, on one occasion, assisted the Rev. Mr. Bours in administering the communion to the Episcopalians at the latter place.

It would greatly advance the interests of the Church in this part of the country, if those who are able would come forward and assist the people of Fernandina and Brunswick in making up two separate sums of twelve hundred dollars. At present these important towns are unoccupied, and, therefore, the first building erected for worship will gather the largest congregation. Both of these towns are situated at the terminus of two important railroads, and have good harbors. They already number large populations, and give promise of a constant increase. Now, the small sum of twenty-four hundred dollars, divided equally between them, would enable our Church to take possession of the ground, and thus save the future difficulty and expense of entering a preoccupied field. The Episcopalians of these towns will do all within their power, and yet they must look for other assistance.

By the visits which I have made to the neighborhood of St. Mary's, the presence and influence of the Church have been extended to places hitherto almost ignorant of her existence, and entirely destitute of her privileges.

I have kept the subject of our Church Missions constantly before my people, and have devoted a sermon to the consideration of the power of each individual Christian to strengthen their efforts.

Florida.

Monticello and Waukeenah—Rev. W. E. Eppes.

WERE the people together, or even divided into two bands, we might be, with God's blessing, a more efficient quantity. But each man and each

churchman is placed alone on the earth, and combination is out of the question. They who have known the parish in by-gone years affirm that it is decidedly improving. From my own observation, I must say, that his would appear to be so in some respects, but the vital energy, the quickening spirit, the consuming zeal, are hard to find. Man's help-meet—woman—does all the work that is done, offers the prayers, and exercises the faith. In Monticello we have an organized Sunday-school, numbering about 30 scholars. The children are the hope of the Church here. I have given them many special services, which they have gladly and regularly attended. Two of these have come to us of their own accord from the Presbyterians—one being a candidate for confirmation, while the other, drawn into the Methodist Church during a late revival, still remains a student in our school. Besides the actual candidates for confirmation, there are several gentlemen and some young ladies who "desire," but are not yet determined, to take this necessary step. Whether, after careful preparation, honest warnings, with humble prayer, they will dare to take and endure to carry daily the cross of Christ, remains to be seen. Until they are ready, by the grace of God, to give up all, the world and the flesh as well as the devil, I do not wish to see them accepted candidates.

Scattered as we are, our services at Monticello are miserably attended. Yet still, faith forbids us to "flee as birds to the hill."

At Waukeelah things are as they were. Services generally well attended. Our own people are now, or they think themselves, on the eve of real work in the matter of Church building.

At a point distant 15 miles, I hold a monthly service, preaching to the negroes, and catechising the children in private families.

Much of my work in the country is pastoral, among Methodists and Baptists. Not unfrequently have I been called to pray with their sick, speak with the dying, and bury their dead. There is much good work to be done among the poor who inhabit the country. A pastor with zeal and love in his heart, and conciliation in his manner, well supplied with Prayer Books, Bibles, and good Sunday-school works, might, with God's blessing, accomplish vast good. This, however, is no work of a day, nor of cold hearts or weak hands.

My report lacks one item—an absence of several weeks in April and May in East Florida and Charleston. Ordination to the presbyterate was the object of the excursion.

*Kentucky.**Alabama.**Florence—Rev. G. White, D. D.*

SINCE my last report, nothing very material has occurred in my charge. MY congregations are good, and I hope attentive. The students of the Wesleyan University compose a large part of my hearers on Sunday afternoons, and they appear to be interested in our services. The Sabbath school numbers about 25 pupils. Upon two or three occasions I have been aided by brethren from a distance.

We are making arrangements to have our church repaired. For this purpose 80 dollars have been contributed, and we hope the period is not far distant when the interior of our little church will present a beautiful appearance. North Alabama presents an inviting field for Missionaries of our Church.

Cahaba—Rev. G. F. Cushman.

MY parish has shown nothing of particular interest since my last report. The services of the Church have been regularly held on all Sundays and Saints' days, and encouraging congregations have attended upon them. On the third Sunday I preach at a station twenty-three miles from here, where are seven communicants. I have there an interesting colored congregation.

The Church is working its way slowly and securely among the people. The Sunday-school is regularly opened. On the first Sunday in every month I preach especially to the children, or else catechise them openly in the Church. Considerable interest is manifested on the subject of a parochial school. I hope soon to be able to have a congregation of servants in my home parish. At this season many of my people are away, and will remain absent until fall. If the Lord please, the Church will be regularly opened during all the summer months. At my out station the Communion is administered every other month.

*Kentucky.**Danville—Rev. M. F. Maury.*

YOUR Missionary would report that he has been enabled to officiate regularly every Sunday since his last semi-annual report, October, 1856.

He has given five Sundays to Harrodsburg, a village in Mercer county, ten miles distant, about the size of Danville, where he has a monthly appointment in the Court-house, and where there are eight communicants. Three children and one adult have been baptized at that point, and there seems to be a good deal of interest manifested by the few friends of the Church there. Still we have not much to encourage our hearts in this portion of Kentucky, which was occupied at a very early day by the Baptists, whose descendants have inherited a full share of the prejudice of their fathers against the Church. This is my nineteenth year at this station, and although never sustained and encouraged as a minister of Christ should be, being mainly dependent on my own exertion for a support, I feel that Providence has most clearly shown it to be the field of my labour, and therefore cannot abandon it for other more inviting and remunerative parishes. Some one must look after the few sheep of our fold scattered up and down in this region, and who more appropriately than the shepherd under whose care they have been gathered and tended as a portion of that blessed flock to whom we trust it will be our Father's good pleasure to give the kingdom.

Paducah—Rev. W. Presbury.

I HAVE not the privilege of reporting large accessions, or any very high degree of prosperity; still, I think I may say, that my parish is in a healthy condition. Amidst the division that surrounds us, we are moving on smoothly, "studying," according to the Apostle's rule, "to be quiet, and to do our business," endeavoring to "keep the unity of the spirit in the bond of peace." In this way we are acquiring, if I mistake not, a permanency, which will, by God's blessing, at no distant day, tell upon the moral and spiritual interests of this community. The place is increasing in wealth and population, and we are receiving some of the good as well as some of the evil consequences of it. Four families have recently been added to my parish by emigration, among which are four communicants. As an offset, however, one communicant has left, and another is soon to follow. In March last, six were confirmed, making the present number of communicants about forty. My morning congregations are generally good, varying from a hundred to a hundred and fifty. At night the congregation is comparatively small, owing to distance from the Church, and other circumstances. My Sunday-school is prosperous, having three teachers and about thirty scholars.

In consequence of the expense of living here, high taxes, &c., I am about to do what I have been obliged to do during a large portion of my ministry—impose upon myself the burden of a small female school. I

placed the alternative before my vestry: either an increase of salary or a school. After consultation, they decided that the salary could not be conveniently increased, in consequence of their wish to liquidate a small debt still remaining on the parish. So I have to take the other alternative. Though burdensome, yet I hope it will not be materially detrimental to the parish.

Recently I preached on the subject of Missions, and took up a collection—\$16 60. Small to be sure, but when you are informed that twelve dollars of it came from four individuals, and that after a week's notice, you will see how few realize the privilege of giving to the cause of Christ. Oh, how few realize that "the earth is the Lord's, and the fulness thereof;" that His "is the silver and the gold, as well as the cattle upon a thousand hills;" that they are simply stewards of Him who will hereafter require a strict account of their use or abuse of His blessings.

Illinois.

Pekin—Rev. G. Sayres.

SINCE my last report the condition of the Church in Pekin has been much improved. Services have been kept up twice each Sunday, besides others on holy days and prayer days, with a good and increasing attendance. The Sunday school was for awhile discontinued for want of teachers, but this difficulty being now obviated, the school is about to be re-organized. After it ceased, the children were publicly catechised every Sunday afternoon, just after Evening Prayer, and before sermon. Seven new communicants have been added by removal, and four others have been admitted as new, while but one has been lost by removal. The debt of \$150 upon the Church building has been cancelled, and it is ready to be consecrated as soon as the lot upon which it stands is paid for, the amount required being \$300, which we are now endeavoring to obtain.

Michigan.

Ontonagon—Rev. W. Kelly.

SINCE my return home last fall, public worship has been celebrated twice every Lord's day except two, when the tempest was too terrible for people to come out. The winter was severe and boisterous beyond any-

thing hitherto known since the settling of the country. This sometimes thinned the congregation, though generally as many were in attendance as could be expected from the number of the Protestant population. It ought also to be remembered that what would be considered a bitter snow storm below, hinders no one here from going out.

During the winter, to Lent, I read prayers, and delivered a lecture on some part of the Church, every Wednesday evening. And through the Lenten fast, prayers were said every morning, and prayers and a lecture every Friday evening. These services were generally very well attended, and contributed, at least, to the instruction and establishment of our own members.

I thought it better, for the permanent interests of the parish, that the people should acquire the habit of giving to Christ, and aiding the Church in her work, if the sum should be small, rather than wait until they could contribute large sums. Hence, at the proper time, I explained to them the nature and duty of Christian beneficence, and presented the claims of the leading missionary operations of the Church. The Advent offering to the Domestic Committee was \$12; the Epiphany offering to the Foreign Committee was \$6; and the Easter offering was for the New-York Prayer Book and Bible Society. The sums, though small, were very well, considering the circumstances of the parish.

The inflowing stream of population is not so great here as in some of the Western villages, yet in reality the prospects of the village and country were never so good as at present. One grievous hindrance to the growth of the parish and to the spiritual improvement of the people is their restlessness. Too many seem like the sand upon the lake shore, which changes its position with every change of wind. They move hither and thither, seeking rest; but not finding that rest which God giveth to his beloved. This difficulty is peculiar, while intense worldliness reigns everywhere. However, God has compensated for the loss of some by giving us others. It is a work requiring much faith, and patience, and prayer; and we desire to be thankful to our Heavenly Father for so many manifestations of His favour as He has graciously granted us.

Marquette—Rev. H. Safford.

I CANNOT send you as flattering an account of our prospects as I anticipated a few months since. The Presbyterians have lately organized a congregation, and have drawn largely upon our own, taking away several who were becoming interested in our services, and of whom I entertained the strong hope that in good time they would connect themselves with our beloved Church.

Yet I cannot but regard our prospects as still very encouraging. Many are beginning to appreciate our services, and are becoming more constant in their attendance. There is also good prospect that the place will rapidly increase in wealth and population. Large investments are being made in the country, and to our population we are constantly receiving accessions, among whom we find some who are attached to the Episcopal Church.

Still, in one sense, we are in dark times. Our Church, though completed, has not been paid for. A debt still remains, which we cannot remove. The missionary would pay the three or four hundred dollars, if he could. He has asked for aid, but so far his earnest appeals have been unheeded. And now, what shall he do? Once more leave his parish and make a personal appeal, or suffer the building to pass into other hands?

Several persons are desirous of Confirmation, and will receive the rite as soon as an opportunity presents itself. We now expect a visitation from the Bishop during the month of August.

Detroit—Rev. W. C. Munroe.

SINCE my last report, I have officiated regularly in this place, twice every Lord's-day, with the exception of three Sundays; I was then at a Convocation in New-Haven. We have a Sunday-school of twenty-five scholars, and three teachers. Baptisms, six.

Missouri.

Hannibal—Rev. J. W. Dunn.

OUR good Bishop visited this parish recently, and administered the rite of confirmation to five persons. He expected, at the same time, to have laid the corner-stone of our Church-edifice, but we were not quite ready. He expects to be with us again in September, when we hope to have things in readiness.

We may possibly get the building covered in before next winter, but it is no easy matter to build in this place, even when we have the money to pay down. We expect to erect a building that will cost about five thousand dollars. About one-half of this sum has been secured; where the rest is to come from I know not. We have many difficulties to contend with, both in the temporal and spiritual affairs of the Church here; but we walk by faith, sowing the good seed, trusting that God will, in his own good time, give the increase.

Texas.

Seguen—Rev. L. H. Jones.

AFTER our Convention at Austin, I accompanied a prominent member of my parish to Corpus Christi, on the Gulf, to perform the marriage service. I am glad that I did so. I found that we have quite a Church there. Besides the service above mentioned, I baptized eight children, from the age of thirteen or fourteen down. On the night of the 12th of June, at the invitation of some of the citizens, I held service and preached, in the Court-house, to a full congregation. This was interesting, as being, so far as known to me, the first Episcopal service ever held in the place. Rev. Mr. Eaton, of Galveston, officiated several times in Gen. Taylor's camp above the town, when his "army of occupation" was there. Our first evening lesson, which the minister took the liberty to select, was the first lesson for Epiphany. The next, as this was just after Trinity, contained the Gospel for that day. Wishing to use the "*Deus misereatur,*" I gave out a Selection instead of the Psalms for the day, and soon reached this *practical* conclusion, one to which the theoretical consideration of ritualistics had never brought me, viz., *never give out a "Selection" amid a general roll-call of Prayer-Books, English, and all.*

On Sunday, having been detained longer than I expected, we had full morning and evening services and sermons, the Court-house being filled, and the responses and singing good. Our people there have long been trying to procure the services of a minister. I was shown a letter from one of your Board, Rev. Dr. Hawks, by which it appears he was, a year or two since, interested so far as to make some movements in their behalf. They would do now what was offered then, namely: to a young man of respectable talents and acquirements, both religious and mental, they would give board and four hundred dollars per year, at once. Now, is it not a thousand pities such a post cannot be occupied, forming, as it does, in that direction, a frontier station? There are some disadvantages in the place, the most prominent of which is the difficulty of getting there. We made the trip, some one hundred and fifty miles or less, in a small boat, from Powder Horn. The first night I got a comfortable nap, and sprawled on deck in the sail. Next night not quite so well provided for below. Couldn't sail in the night,—not water enough in the bay. But this difficulty will be likely soon to vanish. A pass is now being made by a steam dredge-boat, which, it is thought, will admit even Harris & Morgan's steamers from the Gulf to Corpus Christi Bay. If so, a great change will be effected there, which will make it still more important some one should be on the ground. When I get the bronchitis, general debility, or any other fashionable disease, I intend to repair to "Corpus" for relief. It has two sanative agents not often found together,—the best of mineral

water from an Artesian well, and the sea-breeze, which never fails. Communication may be had with J. B. Mitchell, Esq.

Our prospects here are bright. We regret that our good Bishop was not able to visit us. A goodly number, say ten, would have received confirmation at his hands. Some of these, as we know not now when we will see a Bishop, will be received to communion. The parish is entering upon the work of the year with very commendable vigor. Were it not for drought and hard times, our new Church would be going up; as it is, we are diligently sitting down and counting the cost.

California.

Nevada—Rev. E. D. Cooper.

July 30th, 1857.

REV. AND DEAR BROTHER:—Before this reaches you I shall have been laboring in this Mission a year, and although the results have not been as fruitful as I could have desired, yet God has not left us without witness of our labors. The terrible fire which occurred at this place a few days before my arrival so thoroughly crippled and prostrated everything, that many have been obliged to seek elsewhere for homes; and added to this the unsettled state of Californians in the mines, our population has almost entirely changed during the year. If, however, quartz should be discovered to any extent, and be worked successfully—which is now confidently anticipated—it will bring about a much more settled state of things. This is the case in Grass Valley, and everything there presents a much more stable appearance than here.

In Grass Valley we are preparing to erect a little Gothic Church, at a cost of about \$5,000, all of which I hope will be raised on the spot. By personal application I have already obtained subscriptions for about one half the amount.

As the people, therefore, in both places, are, and will be for some time to come, taxed to the extent of their ability for the erection of the Church, we must still look to our friends abroad for its support—at least for this year.

Enclosed please find \$26, the offerings for Domestic Missions—\$15 from Grass Valley, \$11 from Nevada.

In addition to my services in Nevada and Grass Valley, I have also commenced holding service at Auburn, on a week day, twice a month. Auburn is thirty miles from here.

Letter from Bishop Scott.

OREGON.

WE commend the following earnest call for a Missionary at Olympia, in Washington Territory, and the Bishop's simple but telling narrative of the interesting Confirmation at Van Couver's Island, to the special attention of our readers.

PORTLAND, W. T.

22d July, 1857.

REV. AND DEAR BROTHER :—Your favor of 20th ult. is just received. Your previous one came during my absence to Van Couver's Island, whence I returned a few days since.

We are exceedingly anxious for two or three additional labourers. But we need men of sound bodies as well as true hearts to cultivate this field. Loyal to the true Gospel, "as this Church hath received the same," in its own simplicity and integrity.

My visit to Van Couver's Island was a very interesting one. I found the Rev. Edward Cridge an excellent and devoted clergyman, and the parish Church at Victoria a very neat and appropriate building. I had the privilege of officiating on the second and third Sunday after Trinity, as well as daily on the intervening days, Saturday excepted. On the latter Sunday, nineteen were presented for "the laying on of hands," one other being too unwell to attend. Their pastor had spared no pains to prepare them for this solemn rite, and their whole deportment indicated a deep seriousness on their part. As it was the first time most of the congregation had witnessed that service, the impression appeared to be every way favorable; and we trust the whole was accompanied by the Divine blessing.

The week after next our Convocation is to meet, and after that time shall be able to give a fuller account of our condition. It is very sad that we have no Missionary at Olympia, the capital of Washington Territory. I spent a Sunday there on my return from Victoria, and was more than ever impressed with its importance as a station. There are a few communicants of the Church there, and many others desirous for our services to be established. Olympia is destined to be a place of business, and at no distant period the Territory will become the district of a Missionary Bishop. The point is every way central and important.

Deferring a more detailed statement until my annual report, and wishing you God's blessing in your labors,

Believe me, truly and faithfully,

Yours, &c.,

THOMAS F. SCOTT.

Appointments.

IN the Diocese of Maine, Rev. John B. Southgate, to Lewiston, from August 1st, 1857. In Georgia, Rev. Charles Coly, to Madison, from July 1st, 1857. In Arkansas, Rev. William Binet, to Fort Smith and Van Buren, from April 1st, 1857. In Louisiana, Rev. J. Reynolds, to Minden and Houma, from April 1st, 1857. In Minnesota, Rev. John Williamson, to Shakapee; Rev. Charles Woodward, to St. Anthony; Rev. Solon W. Manney, to Faribault; all from September 1st, 1857. In Kansas, Rev. R. S. Nash, to Lecompton, from ——. In Nebraska, Rev. G. W. Watson, to Omaha City, from ——; Rev. Eli Adams, to Florence, from ——; Rev. H. B. Bartow, to Nebraska City, from ——.

Resignations.

REV. D. B. Knickerbacker, of Minneapolis, Minnesota, from August 1st, 1857; Rev. R. S. Nash, of Aurora, Illinois, from July 1st, 1857; Rev. Moses Hamilton, of Napoleon and Defiance, Ohio, from July 1st, 1857; Rev. C. A. Foster, M. D., of Newport, Kentucky, from August 1st, 1857.

Acknowledgments.

DOMESTIC MISSIONS.		Massachusetts.	
The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 15 to October 1, 1857:—			
New-Hampshire.			
Hanover—St. Andrew's.....	2 00	Boston—Messiah.....	5 00
Portsmouth—Mrs. M. C. Dim- ick	2 50	Hopkinton	5 63
	4 50	Marblehead—St. Michael's	50 00
		Northfield—"A Friend to Mis- sions"	1 00
		Pittsfield—Hon. E. A. Newton,	50 00
		Quincy—Christ, $\frac{1}{2}$ for Iowa, $\frac{1}{2}$ for Kansas and Nebraska..	20 00
		Salem—St. Peter's.....	10 00

Swansea—Christ 2 00
 Mrs. T. G. F., for the West.. 15 00 158 63

Ihode-Island.

Central Falls—For Indians at
 Duck Creek..... 10 00
 Fiskville—Missionary Station. 1 00
 Greenville—St. Thomas' 1 00
 Jamestown—St. Matthew's.... 1 00
 Middletown—Holy Cross..... 2 00
 Newport—Trinity, ½ 50 00
 North Providence—St. Paul's.. 5 00
 Providence—Messiah..... 1 50
 Tower Hill—St. Paul's..... 1 00
 Wakefield—Ascension 1 00 73 50

Connecticut.

Fairfield—St. Paul's..... 5 00
 Hartford—St. John's... 35 23
 Litchfield—St. Michael's 50 00
 New Haven—St. Paul's, for Rev.
 H. Stone 125 00
 St. Thomas's, Sunday School, 5 00
 Trinity 108 64
 Norwich—"For Domestic Mis-
 sions" 2 00
 Stamford—St. John's..... 65 45
 Collection at Meeting of New-
 Haven Clerical Association,
 in St. James Church, Bir-
 mingham 16 24 412 56

New-York.

Albany—St. Peter's.....100 00
 Annandale—Holy Innocents'... 18 00
 Brooklyn—St. Ann's, of which
 one-third is for Iowa, one-
 third for Kansas, and one-
 third for Gen. Dom. Mis-
 sions 631 52
 Castleton, S. I.—Trinity..... 19 10
 East Chester—St. Paul's..... 16 50
 Fiskhill—Trinity 10 25
 Fiskhill Landing—St. Anna's
 Sunday School 9 67
 Glencove—St. Paul's 8 54
 Huntington—St. John's, ½ 7 69
 Islip—St. John's..... 2 00
 Kingston—St. John's, Sunday
 School 1 70
 Lansingburgh—Trinity 30 00
 Lower Red Hook—Christ. 3 50
 Morrisania—St. Ann's..... 25 00
 Mount Vernon—Trinity.. 4 00
 New Windsor—St. Thomas'... 32 00
 New-York—St. Bartholomew's,
 through Rev. S. Cooke,
 D. D. 100 00
 St. Michael's..... 23 56
 A few friends, for Minnesota, 25 00
 Norway—Grace..... 2 00
 Oyster Bay, L. I.—Christ, ½... 5 00
 Pelham—Christ 4 40
 Richmond, S. I.—St. Andrew's, 27 60
 Rockaway—Trinity 10 00
 Rye—Christ 35 12
 Sandy Hill—Zion, add'l..... 3 00
 Saratoga—Bethesda..... 13 00
 Setauket—Caroline Church 1 88
 Troy—Christ 21 25
 Ulster—Trinity 5 00
 Walden—St. Andrew's..... 8 00
 C. E. P. 3 00
 West Chester—St. Peter's..... 96 25 1303 53

Western New-York.

Buffalo—St. Paul's, a Com-
 municant 5 00
 Geneva—Trinity, a Lady..... 10 00
 "Mary," for Jews 51
 Rochester—St. Luke's, of which
 \$65 are for Episcopal Mis-
 sionary Association, and
 \$5 for Iowa 140 00 155 51

Pennsylvania.

Dandaff—St. James's, for Epis-
 copal Missionary Associa-
 tion..... 3 00
 Minersville—St. Paul's Sunday
 School, for Rev. Mr. Good-
 ough..... 5 00
 Lower Dublin—All Saints' 57 62
 Philadelphia—Christ, a Lady.. 5 00
 Pottstown—"On the happy re-
 turn of the 11th Anniver-
 sary" 5 00
 "In memory"—on the 7th
 Anniversary 5 00 80 62

Delaware.

Indian River—St. George's.... 2 15
 Little Hill..... 94
 Little Neck—St. Mark's 75
 Millsboro'—St. Mark's 1 25
 Seaford—St. Luke's 1 25 6 34

Maryland.

Queen Ann and Talbot Cos.—St.
 Paul's Parish, Mr. W. B. J. ... 2 00
 St. Margaret's—Westminster.. 27 00 29 0

Virginia.

King George's Co.—St. Paul's
 Par., St. Paul's Ch..... 25 00
 Raccoon Ford—J. E. C.... 5 00 30 00

North Carolina.

Deep River—St. Mark's, a Lady, 5 00
 Raleigh—Christ 40 00 45 00

Georgia.

Ogeechee Mission—Per Rev.
 W. C. Williams, ½ 5 00
 "V.," "To be applied when
 most needed." 20 00 25 00

Kentucky.

Newport—Rev. C. H. Page,
 Chaplain in the U. S. A., ½, 5 00
 Paris—St. Peter's ... 5 00 10 00

Michigan.

Marshall—Individuals in, thro'
 Rev. Mr. Granger..... 29 50
 Saginaw City—St. John's..... 8 00 37 50

Illinois.		California.	
Alton—St. Paul's	10 00	Grass Valley—St. Peter's.....	15 00
Lancaster—M. S. Marsh, Esq.,	5 00	Nevada—Trinity.....	11 00
Warsaw—St. Paul's.....	13 40		26 00
	28 40		
Wisconsin.		Miscellaneous.	
Milwaukee—Individuals in,		Episcopal Missionary Associa-	
through Rev. Mr. Granger,	39 00	tion	860 75
Oconomowoc—Zion	5 30	"W.," per D. Dana, Jun.....	1 00
Racine—Individuals in, through			861 75
Rev. Mr. Granger	21 50	Total, from Aug. 15th to October 1,	
	65 80	1857	\$3,378 64
Louisiana.		Total, from Oct. 1, 1856, to Oct.	
Minden	25 00	1, 1857	\$55,910 16

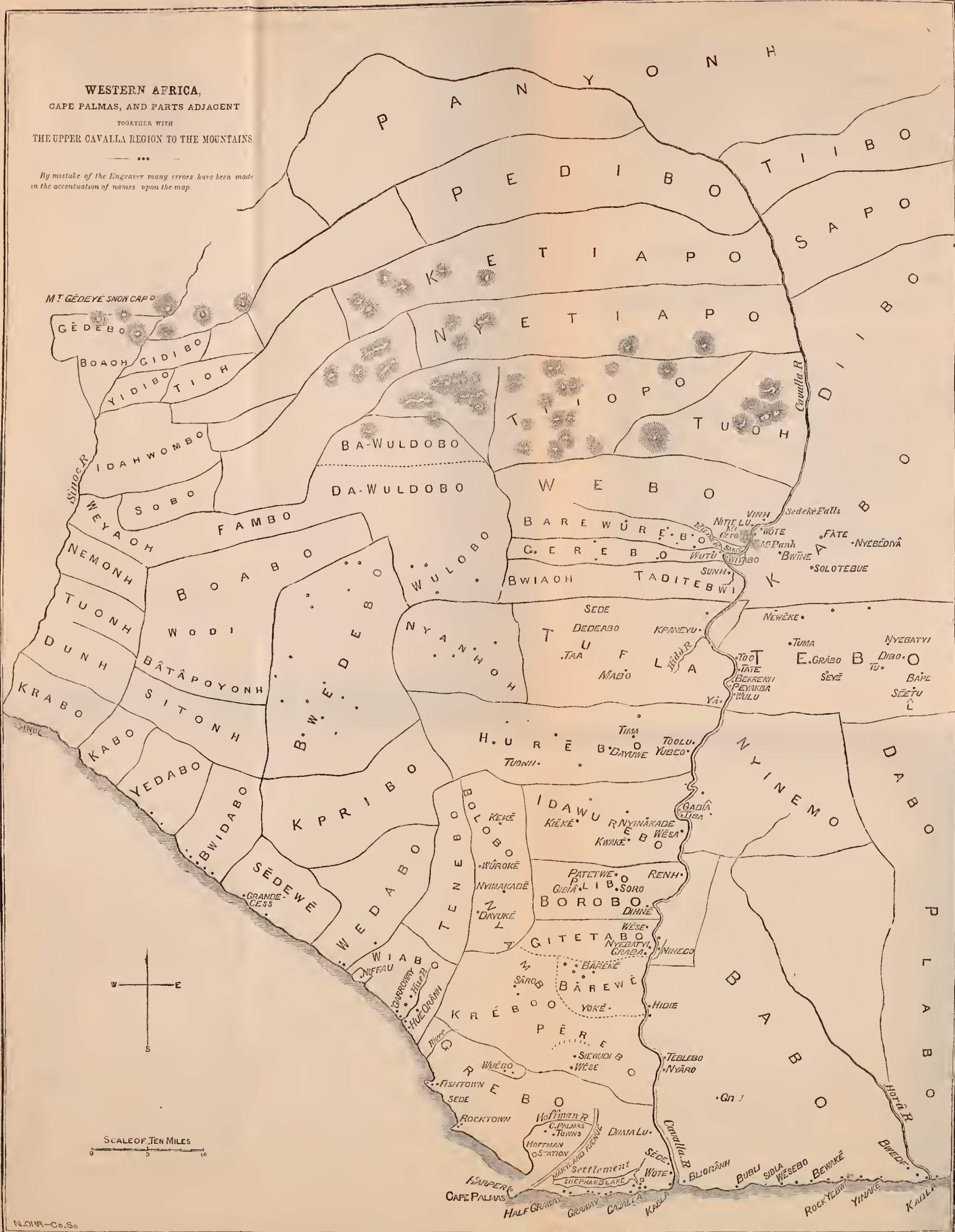
Episcopal Missionary Association for the West.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named Churches and individuals, from the 1st to the 31st August, 1857:

Rhode Island—From E. Chase, Newport, by T. N. Stanford, Treasurer, &c.....	5 00	collection, \$4 92; Miss Sally J. Sinclair, \$1; Rev. J. D. Powell, \$7 64	13 56	83 56
New-York—From St. Mark's Church, in the Bowery, monthly offering, July and August, for St. Mark's Mission, Iowa, \$15; Missionary Society in Sunday School, for same Mission, \$105 19; do., for Parsonage House, Madison, \$10	130 19	Total receipts for the month of August	290 51	
Christ Church, Bay Ridge, Long Island.....	43 11	To which add balance on hand, August 1st, 1857	4831 02	
Pennsylvania—From M. D. C., by Rev. Wm. Suddards, for Kansas	3 00	Total.....	\$5121 53	
Sunday School of St. Paul's Church, Lock Haven.....	12 65	Of which the Treasurer of the Domestic Committee has received within the same period.....	100 00	
St. James's Church, Dundaff, by T. N. Stanford, Treas....	3 00	And from which is to be deducted the special appropriation of St. Mark's Church, Bowery.....	130 19	
Maryland—From "C.," of Georgetown, D. C.....	10 00	Also special appropriation to Foreign Committee, by "C.," of Georgetown	5 00	
Virginia—From Sewing Society of St. Paul's, Richmond.....	70 00	And incidental expenses of the the said Association	1 06	236 25
Wickliffe Ch., Kable Town,		Leaving to be received by said Treasurer, when appropriated by the said Association.....	\$4,885 28	

WESTERN AFRICA,
 CAPE PALMAS, AND PARTS ADJACENT
 TOGETHER WITH
 THE UPPER CAVALLA REGION TO THE MOUNTAINS

By mistake of the Engraver many errors have been made
 in the accentuation of names upon the map.



FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

OCTOBER, 1857.

INTERIOR MISSION, WESTERN AFRICA.

THE Foreign Committee have good news to tell the Church, respecting the African Mission. They thank God and take courage, and they cannot but hope that every one who reads the facts herewith presented, will be ready to ascribe unto the Lord thanks and praise, be moved to more earnest prayer for the salvation of the heathen, and be awakened to greater zeal and diligence in doing all that in him lies to hasten on the coming of that kingdom which is righteousness, and peace, and joy in the Holy Ghost.

By the blessing of God upon the labors of the Missionaries in Africa, the Church has gained a foothold there, and a good work has been going on for years. It has been, and is, emphatically, a work of faith and patience. Some of the reapers have been called home, while as yet their Missionary life was just begun, and an unbounded field invited their protracted labors. With them, however, it was light at even-tide, for there were tokens of a brighter day, when the shout of a great company shout be heard singing the harvest-song, and gathering precious sheaves into the garner of the Lord.

For the past few years the fruits of that Mission have been more abundant than those of previous years. The Mission has reached that point which has usually in foreign missionary operations been signalized by more marked success,—we refer to the raising up of a native ministry. This has been done in our own Mission, and Bishop Payne finds himself surrounded by a small band of faithful native ministers and teachers. A good and substantial Mission has been established in that portion of Africa where the earliest efforts of our Church were made; and now its various buildings, and all the other appliances by which our operations there are carried on among the colonists and the natives, give to it a character of permanency and stability.

Under these circumstances, the Foreign Committee have desired to enlarge their work among the native population by the establishment of a station back in the interior of the country. They longed to advance the standard of the cross, and plant it upon new ground,—leaving some upon the old field to work their way towards the new stand-point, while others should go there to tell those who never heard it, the story of the love of Jesus, “how He came to seek and to save that which was lost.”

One other consideration has had great weight with the Committee,—it is that which relates to the health of the Missionaries. The coast of Africa, it is well known, is very unhealthy; persons going there take their lives in their hands, and though they may survive, still the action of the climate is in all cases very trying to the constitution. It is a matter for devout thankfulness, that, even with the prospect of such sacrifice, some are found who are willing to go. Still, there is no doubt of the fact that many are deterred from going who would be willing to devote themselves to this work, were the climate less unfavorable. The Committee are led to suppose that a more healthy position may be found upon the hills and mountains lying back from seventy to one hundred and fifty miles from the coast. If such a position can be found, then one of the principal obstacles to the enlisting of Missionaries will be over-

come, and we may hope that the strong appeal which that benighted land makes upon Christians in this country, will be more adequately answered.

There will be, too, in all this the freshness of a new Missionary enterprise, calling into action the slumbering energies of God's people, and waking them to a sense of their duty and privilege in this great work.

Feelings of a like nature seem to have been present with Bishop Payne, who last year asked for an appropriation of a few hundred dollars for the partial opening of a station at the Falls of Cavalla, about seventy miles from the sea. The appropriation was made by the Committee.

A LARGE SUM GIVEN FOR A NEW MISSION.

Just at this juncture, God, by His wise and gracious providence, has brought about a series of events, the particulars of which the Committee now proceed to lay before the Church.

In February last, Mrs. Jane Bohlen, of Philadelphia, died. A few hours before her death, she expressed a wish that part of her estate—that which was her own personally—should go “to the cause of the Bible and the Gospel.” The wish of this beloved mother, whispered in their ear, as with tender assiduity they watched with her in her last hours, was sufficient to guide the action of her children, Mr. John Bohlen and Miss Catherine M. Bohlen, residents of Philadelphia. It needed no formalities of a written document, duly signed and sealed, to make them feel the weight of obligation that the same should be fulfilled. After this loved mother, was taken from them, they conferred together, and concluded that no better method presented itself for having this desire answered, than by placing the larger part of the money destined for this purpose in the hands of the Foreign Committee, with a view to appropriating it to the opening of a new Station in the interior of Africa. The whole amount which will be available for this particular object, will be a little over \$25,000, all of

which has been given with a view to carrying forward the enterprise now under consideration. Twenty thousand dollars of this sum have been already paid to the Treasurer of the Foreign Committee, and arrangements are made to have the same securely invested.

So soon as the Foreign Committee were informed of the determination of Mr. and Miss Bohlen above mentioned, they immediately advised Bishop Payne of the same, and recommended an early exploration of the country reached by ascending the Cavalla River to the mountains. Within a few days after these advices were sent to Bishop Payne, letters were received from him, and with them an account of a tour made by him up the Cavalla River, with a view to opening the Station at Nitie Lu, for which, as has been already stated, a small appropriation had been made by the Committee. With this account came also a map of that part of Africa in which our principal Missionary Stations lie, and extending back and embracing the whole of the Upper Cavalla region. This was carefully prepared by the Bishop; and both the narrative of his tour and the map are herewith given, and cannot fail to be read and examined with interest.

THE BOHLEN MISSION.

It may be that the place selected by the Bishop as an interior Station will prove altogether suitable for the establishment of a large Mission; or it may be that a more extended and more thorough examination of that whole region will lead to the selection of some other point. This can be determined only by further correspondence. To the place which shall be eventually chosen will be given the name "Bohlen;" and the Mission will be known as the Bohlen Mission, so that it may be a lasting memorial of her through whose munificent gift the same is established.

It is proper here to state, that the giving of this name was not a qualification of the gift, but originated in the Committee.

In laying these facts before the Church, the Foreign Committee are much rejoiced. They earnestly hope that this may be the dawning of a brighter day in the Missionary operations of the Church.

It has been suggested that the receipt of this large sum may be made an excuse by some for not giving. The Committee cannot believe that any such result will follow, for all will see that the sum now given contemplates a work entirely without and beyond our present field of effort; and the conditions of the gift are such, that it can be used by the Committee only for the specific object for which it is given. They will hope rather that the facts now presented will beget a more earnest desire on the part of every member of our Church to help on this glorious cause—to strive together with others, for the advancement of the Redeemer's kingdom throughout the world.

BISHOP PAYNE'S TOUR UP THE CAVALLA RIVER.

CAVALLA, *April 18th, 1857.*

REV. AND DEAR BROTHER:—Having recently visited *Nitie Lu*, near the falls of the Cavalla river, and left Thomas C. Brownell, a native candidate for orders, to commence there a Mission station, I have thought some account of my journey might afford suitable matter for one of your occasional papers. The better to furnish materials for this purpose, I will send a map of the country, which I have been able to prepare, partly from observation, and partly from reliable sources. Though of course this map cannot be circumstantially correct, it will possess the merit of being the first one ever made of this region of Africa.

THE EMBARKATION.

On Monday, March 29th, I thought all things had been so arranged as to insure a comfortable voyage up the Cavalla river. Two Mission canoes had been made ready at *Diima Lu*, and four able-bodied men, besides the chief *Broe*, living near the Mission premises, engaged.

Arriving at the place of debarkation at 11 o'clock, however, I was dismayed to find the canoes literally filled with palm oil, bundles of salt, cutlasses, guns, and boxes of sundry trade goods. Moreover, *K.*, a friend of *B.*, with his favorite wife, a

woman and child, and four others of whom I knew nothing, were to go as passengers. It was soon evident that it was impossible to take all in two canoes. Accordingly K. was told that he must find another canoe, which he soon did. By taking out an oil cask, and putting sundry things in the third canoe, we got off just at 12 o'clock. Our appearance was by no means what as a missionary I desired. I had wished to avoid all appearance of trading, but my head-man was going expressly for this purpose, and had filled the canoes with his own goods. As, however, such trading parties are constantly passing up the river, it was hoped we should be put to no inconvenience.

We moved pleasantly up the river, passing the Babo towns *Nyaro*, *Teblebo*, and *Nidie*, on the right. About 2 o'clock we were overtaken by a violent tornado, which raised such waves as to endanger our canoe and drenched our clothing. When it had abated a little I landed on the bank, changed my clothes, and took some refreshments. Night now soon came on, but we continued on, passing the Gitetabo towns, *Graba*, *Nyebatyi*, *Tyi*, and *Nihedo*. At 8 o'clock we had reached *Wese*, and were soon in the house of Tankhwa, the chief of the town, who had entertained me so hospitably a few weeks before. The women were soon busily engaged in preparing rice and fowls, which our wearied men greatly enjoyed. An old acquaintance cooked me something separately, which he called *bush-meat*, but which had such a *human* aspect as to quite take away my appetite.

The next town which we were to pass was unfriendly to Cavalla, and it was deemed important to get by it unobserved. Having rested at *Wese* two hours, therefore, we left at 10 o'clock at night. The moon was shining brightly, as we glided past *Dihne*, the unfriendly town, but in this busy season the people were doubtless profoundly slumbering.

THE DRAGON'S CHANNEL.

It was now towards midnight, and we were moving along for two hours through dark forests. I observed the men were

unusually silent, and the head-man whispered that he had a story to tell about this place, after he had got through it. His courage failed, however, even after he had passed it, and it was not until our return in broad day-light, that my head krooman, passing this beautiful reach of the river, gave the following fearful account:—"In that creek formerly lived the great dragon *Daside*. He devoured men, women and children—every living thing which passed this way; swallowing *canoes* with their whole contents. Many were the plans proposed to destroy the monster. This was at length adopted: a canoe was prepared; in it were put a goat tied, and a pile of *heated stones*; and then the canoe was sent floating down the stream. As soon as the dragon heard the crying of the goat he darted at the canoe, and in a moment swallowed it with its cargo. The canoe and goat occasioned no difficulty; but the heated stones threw him into an agony. He at length dragged himself on that bank (a low strip of land one hundred yards long), and died. The tribes around feasted on him until they were tired. But so much was left, and so much oil ran from him, that the trees have never grown there since. See," said my informant, growing animated with his subject, "though no farms are ever made in this region, (for fear of *Daside's* son, who still lives in that smaller creek), no trees ever grow where *Daside* died."

A SOLID RESTING-PLACE.

Having passed the Dragon's Reach, I heard continual reference made to *some rock* ahead—some rock on which we were to pass a part of the night, at least. At one o'clock a canoe was sent in advance, to get fire, and kindle it on the rock *Băji*. It was only about ten feet in diameter, and not enough fuel could be obtained to kindle such a fire as would do any good. But I was too wearied to think much of fire or the rock. Gathering about me a large blue blanket, (which had done such good service in defending me from cold in the United States), I was in a moment fast asleep. At two o'clock I was aroused to pursue our journey.

It was to be a weary day. Our men had eaten nothing, and

we had to work our way against the current. My head-man had determined to reach the Falls before night, but he could not prevail upon the men to proceed. By noon they were perfectly exhausted. I was in no better case, but rather worse. The night journey, two hours' sleep in the damp atmosphere about the rock, on a blanket, discovered next morning to be wet, want of food, and six hours' exposure to one of the hottest African suns, were more than even an old resident could bear.

By eleven o'clock I felt the most distressing nausea, which was only relieved by profuse vomiting. When, at twelve o'clock, our party stopped at a small Burah town, I could scarcely walk up the hill. And when I did, there seemed little promise of relief or refreshment for an invalid. Having been recently burnt in war, the town had no better houses than huts scarcely wide enough for one to stretch himself in. As soon, however, as possible, I threw myself into one of these, followed by noisy men, women, and children, all mad to see the *kube* (foreigner). But the *kube* could heed them little until he had stretched himself on a mat, and slept about one hour. After this he ate some parched corn, the only refreshment the place afforded, and then sat up, and spoke to the people, in Grebo, the good news of the Gospel.

THE MOUNTAIN VIEW.

The discomforts of the morning had almost made me insensible to the grand scenery, which, towards noon, began to open upon us. It was at the distance of some ten miles only, that on making a turn in the river, the twin sisters, *Panh* and *Gëro* some fifteen hundred feet high, appeared, towering on the horizon. And then their offshoots (children, as the natives call them), came down to meet us, approaching nearer and nearer, until, arranging themselves in beautiful parallel ranges, on either side, they completely enclosed us within their emerald walls. It was in one of these loveliest and most picturesque of nature's favored places, that we were to pass our second night in the interior. A sudden turn in the river, above and

below, leaves a section of it, about two miles, running nearly east and west. A plain, on the north, lies at the foot of Mt. Gero, while one on the opposite side is bounded by a chain of imposing hills and mountains. On either plain is a town, governed by two brothers. From the name of the tribe to which these towns belong, I call this the *Barewurebo Pass*.

KING DAMO'S RECEPTION.

It was in *Sako*, King Damo's town, at the foot of Mt. Gero, that we were introduced, about five o'clock on Tuesday afternoon. We were instantly surrounded by a tumultuous crowd, and in it was a brother of King Damo; he was a short, vain-glorious little man, now strongly under the influence of palm-wine. He informed us that Damo was still on his farm; but that he was in all respects his representative; and that I must consider myself, and all with me, for the time, under his protection. He then led me to the king's house, and ordered the drums to be beaten, and the women to dance, in honor of our arrival.

It was not long before the king himself arrived. I had heard much of this personage—how that, by deeds of enterprise, boldness, and blood, he had made himself a fearful name through all this region. His appearance agreed well with his antecedents. Below the middle stature, there was *character* manifest in every feature and movement. On his finely-formed head there was a fur hat, with several tiger's teeth fastened around the forehead, with some potent greegrees. A large greegree was also suspended around his neck. A handsome shirt and cloth completed his dress, while a musket and sword, which he grasped as if he never liked to dispense with them made up the picture of the savage heathen chieftain.

Towards me his manner was courteous, mild, communicative: but to all around it was magisterial and haughty. Very soon he commanded the drums to be beaten with increased spirit, and women, with boys, to join in the dance, while he, with a trumpeter by his side, to repeat and sing over his words,

narrated his own exploits, and his present honor in having so distinguished a visitor.

When we had been refreshed by food, and the tumult had somewhat abated, we asked Damo to assemble his people for religious services. This he at once did, taking his seat in their midst, and expressing assent as we preached. In my introductory remarks I expressed thankfulness for the joyful manner of my reception, but added they would feel a livelier and more real joy if they could understand what good news I had come to bring.

After the services were over, T. C. Brownell, the native catechist, proposed that we should sing, as we sat in the beautiful moonlight, Bishop Heber's missionary hymn. We evidently realized the sad contrast between the surpassing beauty of God's works around us, and the moral degradation of man, and all of us from our heart of hearts, prayed for the coming of the saving health of the gospel.

We afterwards sang "*Benedicite omnia opera Domini*," for we did feel that all the works of God here praised him; and at the conclusion called upon the people, who had been listening with great interest, to learn, like the winds, and dews, and rains, and rivers, and valleys, and mountains of their fine country, to praise their Maker, and now Redeemer too.

It was late before I retired to the comfortable little room assigned me for the night. It was only just long enough for me to lie comfortably in, and though my couch was a dirt floor, and a piece of wood my pillow, all was quite as good as Jacob's accommodations, when he "lighted upon a certain place and tarried there all night, and took of *the stones* of that place and put them for his pillow, and lay down to sleep." And though we saw them not, doubtless *the angels of God* camped round about us and like the patriarch, we lay down and slept in safety.

Next morning we were aroused by Damo and his trumpeter. As soon as we could get ready we again called the people together, to hear the gospel. This over, the king very formally brought a goat, and killed it for me—that is, gave it to me to

be killed, if I so wished. But we could not spare the time for this. At about 10 o'clock on Wednesday morning, we left Damo's hospitable town.

Immediately above this the river turns abruptly towards the north, and here passes directly between the mountains *Gero* and *Panh*. On the offshoots from these were beautiful sites for building, some of which are occupied by towns of the Kabo tribe. *Mt. Panh* appeared to be cultivated almost to its very summit in rice farms.

Along the northern base of the mountain are the first rapids of the Cavalla river. In some places our men were compelled to get out and drag the canoes through them.

Just above the rapids the river spreads itself out three-fourths of a mile, and dividing into numerous channels, comes pouring and foaming down through islands and inlets, ever verdant in indescribable beauty. We were now at the *Falls of the Cavalla*, and we felt almost repaid for our trouble in this view alone.

Making our way with difficulty below the Falls, at about 1 o'clock, P. M., we landed at *Vinhi*, a Webo town on the right bank of the river. The people were soon assembled, and heard gladly the word of God. We might not tarry here long, however, as we must still walk three miles, to reach *Nitie Lu*, the place of our destination.

NITIE LU.

After a walk of an hour and a half, along a path covered over with grass, or leading through thick forests and undergrowth, at about 3 o'clock we were on the summit of *Nitie Lu*. It was no easy matter to reach this, for the hill must be at least 300 feet high, and the ascent was slippery and difficult.

But the panorama from the top of the hill repaid a thousand-fold the trouble of getting to it. Two miles south, tower up *Panh* and *Gero*, with their spurs and numerous offshoots; while east, west, north, and in whatever direction one turns between these points, as far as the eye can reach, hill peeps over hill, and mountain over mountain, in every variety of size and shape. And at

every point, whether on hill, mountain, valley, or plain, cultivated fields, or palmy groves, or dense forests, stand out to view, in the same rich emerald dress. It is a glorious mountain, and the whole region beautiful as the garden of the Lord.

The town on Nitie Lu is about 300 yards in diameter, and has a population of at least two thousand. It is the capital of the Webo tribe, which may have an average diameter of forty miles, with a population of thirty thousand. The villages are generally small, and from Nitie Lu appear nestled on the tops or sides of the mountains, or in the valleys below. And beyond Webo, to the distance of a hundred miles, are numerous tribes (named on the map), with whom the people of Nitie Lu have intercourse.

Such is the position in which we were now to attempt to establish a Mission Station. The beginning was auspicious. We were kindly received by the king of the town, a very old man, who presently had refreshments cooked for our party. By the people in town we were warmly welcomed, and all the more from the report having preceded us that we were to leave a teacher amongst them. Indeed, Mrs. Clarkson, a native of the place, and one of our Christian villagers, who had been for some time here on a visit, informed us that a place had been already selected for the residence of the teacher.

No little curiosity was excited by the arrival of the *kube*. When we arrived, there were not a great many in town; but towards evening all returned from their farms; and all, men, women, and children, flocked to see the stranger. And from that time until he lay down to sleep at night, whether he sat or walked, or eat or drank, a dense mass surrounded, gazed upon, and talked to him. Even when I had arranged mat and blanket, and sat on it, ready to lie down, the same crowd—in all good nature, indeed—pressed into my hut, and stood over me. It was only when some of my friends put out all the lights, and in some way frightened them, that they could be got away.

The excitement was so great during the evening, that it was with difficulty we could hold religious services. We did so,

however, and requested the people to rest the following day, that we might speak to them again. The temptation to go to their farms, in this very busiest season, and when, too, there was plenty of palm-wine near these farms, all ready to drink, proved too great, and our congregation the following day was not large.

To those assembled on this occasion, including the king and head-men, I formally announced my readiness, with their consent, to leave amongst them a *Christian Teacher*. I was very careful to explain that he was not a trader—as I was not a trader, but simply a teacher of the religion of the true God. Some few intimated a wish that he might be a trader, too; but when I informed them that this could not be, and the reasons for it, objections of this kind ceased, and they gladly received him as teacher.

About nine o'clock the king formally brought and presented me with a goat, apologizing for the smallness of his *dash*. I answered him it was ample, as I came not to seek his or his people's, but themselves. The morning of Thursday was passed in receiving attentions (that is *dinners*) from some old acquaintances, and examining locations around Nitie, with reference to the teacher's house.

About noon I announced my intention to leave in the afternoon for *Vinhi*, at the Falls, so as to be able to make an early start in the morning, and to avoid the *drenching* which I should surely get, in walking through the heavy dew, and perhaps rain, early in the morning. All expressed great regret, as they said the people were not *near done seeing me* yet. I felt quite ready to dispense with this latter kindness; but it was with real regret that I tore myself away from this most beautiful locality I had ever seen—from this most inviting of missionary fields.

And this was increased by the uniform kindness of the people. I was much struck with their frank, confiding manner, as compared with that of the people on the coast, and especially with their readiness to communicate information about their own and the neighboring tribes.

TRIBES IN THE REAR OF WEBO.

Amongst all these, to the distance of one hundred miles, north, east, and west, there is a great similarity in manners, customs, style of dress, building, and language. To about the same distance, the mountainous character of the country also continues; and it is amongst the most remote range of mountains that the Cavalla river takes its rise.

Beyond this last range, however, the country and the people entirely change. Immense prairies now spread out in every direction, in which abound herds of elephants, and other wild animals. The people, known under the general name of *Pănyonh*, are far more advanced in civilization than their southern neighbors. They manufacture much and excellent cloth, build better houses, have plenty of horses, and are supplied *from the east* with foreign manufactures.

Such is the information concerning them obtained by the Webo people, from the nearer *Pănyonh*, with whom they have intercourse. Between the extremes there is no communication. Either the superior race have no disposition to press down to the coast, or, as is more probable, and as the Webo affirm, the intervening tribes are so treacherous that it is impossible to pass through them.

NIGHT AT VINHI.

It was about 2 o'clock, P. M., that I took leave of the kind old king of *Nitie*; went to the house of our Catechists and commended them to the grace of God, and then, accompanied by them, the women and men who had been our companions up the river, and many of the good people of *Nitie*, we descended from town. Our road to Vinhi passed over the hill which the people of *Nitie* have assigned for our Mission Station. It is well situated for this purpose, being a beautiful eminence half way between the capital town and its river depot, Vinhi.

We arrived at the peaceful village about 5 o'clock. Most of the people were still on their farms. I spent an hour very pleasantly wandering through the forest, and examining the

river above the Falls. I was surprised to find it so soon gliding along again peacefully as a lake, bearing upon its smooth surface boys in their small fishing canoes.

I had laid myself comfortably down on my blanket in front of his house, in the bright moonlight, when my host, *Yiba*, returned home. While he and the king of the town were each cooking supper for us, with E. P. Messenger, a Christian lad, who was returning to Cavalla with me, I sang several hymns. The people and children gradually gathered around us as they returned from their labors and bathing. All seemed much interested, and requested us again and again to sing. I observed one young man, who had a native harp in his hand, more than any other absorbed in the music. I requested him to sing and play a tune. He instantly complied, and Paganini himself could not have been more perfectly absorbed in his own music, nor, considering the difference in instruments, have performed better. But when I had the curiosity to inquire what were the sentiments which had so carried away the musician, they were heathen; alas, *too heathen* to bear repetition! And I could but return thanks for the mercy which had given to me, and all under our influence, the glorious psalms and hymns in which we are wont to pour forth our hearts in praise to God.

It was late—near 9 o'clock—before the people were sufficiently rested to assemble for religious services. But then nearly all seemed to come and listen most attentively to the words of life. And for some time afterwards they sat around, apparently delighted to converse about what they had heard.

Between 10 and 11 o'clock, with bundles of rice and fowls tied on one side, and a hot fire on the other (most important to expel the dense fogs from the open house), I lay down and slept until 5½ o'clock next morning. Arousing the krooman, and taking a cup of tea and piece of bread (provided by the dear, thoughtful ones at home) and prepared to leave Vinhi and Webo. We should have got off at 6 o'clock, but had to await Mrs. Clarkson, who was to come from Nitie Lu in the morning. It was not until near 8 o'clock that we embarked; now to be borne rapidly down the river by its own swift current.

PASSAGE DOWN THE RIVER.

Far different was this from our toilsome journey up. Now, with little effort on the part of the men, we were borne down at the rate of five miles an hour. To add to my pleasure, the whole of the journey was performed during the day, thus allowing me, what was not possible coming up, a full view of the country.

For some six miles below the Falls the river is skirted with mountains, hills, and beautiful eminences. But below this, though the banks are for the most part high, and the land everywhere undulating and picturesque, there are no elevations which can be called mountains.

Passing rapidly by towns and tribes, we reached home, in safety and health, at a quarter before 8 o'clock, just 12 hours after leaving Vinhi.

The accompanying map will convey a better idea of the country, as a missionary field, than any mere description. It was my intention only to have it include the tribes bordering on the Cavalla; but finding that it was easy to collect reliable information of tribes between the coast and the mountains, as far as Sinoe River, ninety miles above Cape Palmas, I thought it might be interesting to have the map include these also.

Very truly and respectfully,

Yours in Christ,

JNO. PAYNE.

LETTER FROM REV. C. C. HOFFMAN.

Death of Rev. H. H. Holcomb.

The following letter contains the sad intelligence of another death in the African Mission.

CAPE PALMAS, ORPHAN ASYLUM, *July 10th, 1857.*

REV. AND DEAR BROTHER:—I have mournful tidings to communicate; Bro. Holcomb has been removed from the Church militant to the Church triumphant. He departed this life on 12th of June last, exactly a year from his arrival at this place.

He had good health for the first ten months of his residence; in April last he had his acclimating attack, from which he seemed entirely to have recovered; he was taken again on the 2d of June, and died on the 12th, of fever. His soul was kept in peace, and he expressed himself as being "very happy." The Bishop has probably written you fully, as he died at his station.

Thus we drink again the cup of sorrow, and mourn our brother's loss; and we feared, at one time, we should have had to mourn for others too, for both Mrs. Payne and Miss Williford have been exceedingly unwell, but I am thankful to write, that now they are better, though Mrs. Payne has not left her room. I need not tell you how much we need *a new supply of laborers*, and how those who are left need a double portion of God's Spirit to animate them to His work.

How shall I frame my words, to reach the hearts of God's people, and induce some to come to the help of the Lord against the mighty? Shall I remind them of the uncertainty of our lives? Shall I promise that they shall speak of *Jesus* to many willing ears and waiting hearts among the heathen? Shall I tell them of the sweetness of preaching Christ—the blessedness of gathering souls into the fold of Jesus—of delivering souls from Satan's bondage into the glorious liberty of the children of God?

Shall we give our united testimony to the faithfulness of *His* promise who has declared, "My word shall not return unto me void?" Oh! how shall we move the children of God to come over and help us? There is happiness in the work, and glory and honor—even eternal—for its reward. Listen to the command of Jesus, "Go into all the world, and preach the Gospel to every creature." Let no fear of sickness, nor dread of death, prevent God's people from filling our ranks. We ought to be sustained, *we must* be sustained, *we will* be sustained. The Lord liveth, and He will carry on His work, and raise up his instruments, and send them forth in due season. Therefore, though one after another falls by our side, or withdraws from the field, we are *unmoved*. We fight not like those who

beat the air, but as those who are *sure* of victory, and *certain* of success; only our hands are weary, and when our arms through weakness fall, we grieve to see the enemy prevailing, and we are constrained to cry out, Come and help us. Let not the adversary triumph, for our weapons are sufficient for his defeat; only we have not physical strength to use them. We are weekly gathering souls into the kingdom of our Lord,—never more successfully; they are coming from among the young and among the old, the natives and the colonists.

Three most promising young men, natives, have recently been baptized at Hoffman Station, while out of 55 persons confirmed at St. Mark's since last Easter, 13 were natives. The Bishop has also had a number of baptisms recently at Cavalla.

Three stations have been opened on the Cavalla river; the last, sixty or seventy miles interior.

Rocktown and Fishtown need a white Missionary. We have no lady directress or teacher here at the Female Orphan Asylum; the ladies at Cavalla are truly sinking under their labors. We want a male teacher for the native school at Cavalla, and need one particularly for Mount Vaughan High School; this last let me present to you particularly. Three miles from the Cape is Mount Vaughan, and opposite to it Green Hill; places lovely, the situation commanding a view of the ocean, though three miles from it. Both hills are under cultivation, and studded with coffee trees. The buildings on Mount Vaughan were burned during the recent war, but we hope they will soon be replaced. There are 16 beneficiaries connected with the school, and a number of day scholars; now what we need is an *efficient teacher* at this point. What a blessed and glorious work such an one might do for Africa! Most of the scholars are professing Christians, but they are young and need a guiding hand. This should be the training school of our Mission; from hence should come forth the teachers and ministers who shall carry forward the work of God. A prudent management of the two farms would well nigh support the institution, for there are two or three thousand coffee-trees, which will in two years be all in full bearing. A considerable population surround these hills,

and at the Chapel we maintain a weekly service and a flourishing Sunday School.

If people say that Africa is no place for the white Missionaries, (they might as well say the battle-field is no place for soldiers,) then let some self-sacrificing spirit come out and raise up men of the soil. *We* are no teachers, we rather ourselves need to be taught; how then can we with all our other duties be expected to raise up able ministers from among the people? But let a faithful Christian teacher come and occupy this most interesting position, and our call for foreign help shall be less frequent, while the laborers for Jesus will be more abundant. Oh that this might meet the eye of some earnest-minded, *humble*, experienced student or teacher, who should come forward in the strength of the Lord, to take command of this post for the glory of his Master.

We are now hoping for the arrival of the "Stevens," and trust by her to be cheered, not only with letters, but perhaps some Missionaries.

The bishop's health is now very good, so also my own. I have letters, papers, and journals, to send you by the "Stevens,"—by which, I hope to receive my supplies from my brother. I shall probably send you a box of greegrees, as the people *are giving them up* by the barrow load! "*The idols He shall utterly abolish.*"

My Christian love to the members of the Committee. I am very anxious to build a church for the natives, for \$1,500, at Hoffman Station. It has been commenced. Do beg the children, through the "Dove," for it. "St. Mark's" wants enlarging; we have over 100 communicants.

Affectionately, your's in Christ,

C. C. HOFFMAN.

MISSIONARY WORK OF FEMALE ASSIST-
ANTS IN CHINA.

JOURNAL OF C.

Wednesday, March 11th.—After hearing all the classes in the school at home, I paid my usual visit to the school in the city, and found the number had increased to 28. After all the benches were filled, many were obliged to sit on the stairs leading to the galleries. I noticed while the children were reading to-day, how few, comparatively, of them had clear, distinct pronunciation; and when to this indistinctness they add a careless, hurried manner, the effect is quite trying; but I take encouragement from the fact that those who have been longest in school are much better in all these particulars than those who have recently come. There is an exception, however, to this, in the case of the teacher's own children, whose lisping accents quite affected me on the opening of the school; but now, after a space of two years of constant regular attendance, when I look for improvement, I find them just where they were at the beginning. None of the others have a better knowledge of the characters than they have, and I hope they will outgrow this defect.

This afternoon I commenced to translate Legh Richmond's tract, "Little Jane, or The Young Cottager," with the Shanghai colloquial, and if permitted to finish it, I could wish nothing better for it, than that it may assist some of our dear scholars, who are feeling their way to Jesus, to a knowledge of the Saviour, who was so precious to little Jane. Some of the descriptive portions will be omitted, as they would lose much by the translation. We have long felt the need of some such stories for the children in our schools, but until "Little Henry and his Bearer" was published, were without any book of this character.

Our prayer meeting was made more than usually interesting to-night, by the presence of some of our friends, who are to sail in a few days for England. Mr. and Mrs. Cobbold and Mrs. Hobson joined us in prayer and praise perhaps for the last time on earth, for the changing character of our missionary circle is such that we can scarcely expect to meet the same company two years hence. But we, who are so widely separated from dear friends and relations, find frequently great consolation in the thought, that "though sundered far, by faith we meet around one common mercy seat;" and that all the Church of Christ—"Angels and living saints, and dead, but one communion make." These frequent partings make us feel that we are verily but strangers and pilgrims here; and should stir us up to more diligent prayer to the Lord of the harvest, that while ill-health is causing so many to retire, He would send forth many laborers into His vineyard.

Saturday, March 14th.—Knowing it would gratify the school children,

I called the servant and arranged with her to provide a feast for them on this my birth-day, as I had done for the blind people in the city. In this case it was to be a surprise, for said I to her, "if you tell the girls of it, you must forfeit your share." She kept her promise, for when I went into the rice room, at 5 o'clock, they asked whose birth-day it was, and when told it was mine, they seemed surprised, and all called out, "*Koong she*" (I congratulate you). I regretted very much being unable to go into the city as I had promised, and hope their enjoyment of the feast was not marred by my absence. The entire expense of the entertainment, of which twenty partook, was about 80 cents.

Sunday, March 15th.—After Chapel service, I spent some time instructing two women. One of them is a regular attendant on Sundays, and has persuaded an acquaintance of hers to come with her to hear preaching and to be instructed. She said she wished to believe in Jesus, and was quite willing to give up burning incense, worshipping ancestors, &c. Her manner pleased me, and feeling that she was one of the sick of whom the Saviour said, they need a physician, I endeavored to lead her to Him, from whom she could obtain pardon and peace. Left home at eleven for the school in the city, and spent one hour with my interesting charge, which I trust was as profitable to them as I felt it to be to myself. The women, too, appeared very much interested in the account of the sending forth of the Apostles, which was read to them. Several of the old women are growing so old, and have such imperfect hearing, that it is with great difficulty that I can read loud enough. They seem to be pleased when I stand near them and exert myself to make them hear, and the extra amount of attention I receive quite repays me for the exertion I use. The old woman, Nien, was very much missed from our number to-day. She has been very sick for a week past, and is very desirous of having her daughter (who is in our boarding school) go to nurse her. She will probably be sent to-morrow. After dinner, the bell rang for school, and the next hour was occupied with the girls, whom Miss J. and I divide between us on Sundays. Our evening service, a little after candle-light, is in English, and is most refreshing to our spirits, at the close of a day spent in contact with heathenism.

March 23d.—It has just been decided to-day, that our Bishop must again visit the United States on account of his health. This is a heavy shock to us all, though his long continued ill health has somewhat prepared us for it. May God bless all the means used for his restoration, and make him abundantly useful in advancing the interests of the Redeemer's Kingdom in his native land.

INTELLIGENCE.

ARRIVAL OF BISHOP BOONE.—We have great pleasure in announcing the safe arrival of Bishop Boone and family from Shanghai, on the 28th of August. The Bishop derived much benefit from the voyage; the condition of his health, however, requires for the present as much rest as possible, and freedom from labor.

DEATH OF THE REV. H. H. HOLCOMB.—On another page will be found a letter from the Rev. C.C. Hoffman, announcing the death of this much-loved Missionary, on the 13th of June last. Mr. Hoffman, it will be seen, makes this sad announcement the occasion for another appeal for help. May his desires be speedily answered.

APPOINTMENT AND SAILING OF FEMALE TEACHERS FOR AFRICA.—Miss Harriette G. Brittan,^d of St. Peter's Church, Brooklyn, N. Y., has been appointed a Missionary Teacher to Africa. Miss Brittan expects to embark immediately, in company with Miss Ball, who now returns to her post in Africa, and Miss Caroline M. Hogan, of St. Paul's Church, Philadelphia, appointed some months since. These ladies go out in the brig *Ocean Eagle*, which sails from New-York early in this month (October). The same vessel takes the Mount Vaughan buildings, which have been prepared to supply the place of those which were destroyed by fire on Christmas day, 1856. Materials are also sent by the same vessel for a commodious school-house at Cavalla.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS of the Protestant Episcopal Church will be held in ST. BARTHOLOMEW'S CHURCH, New-York, on Wednesday, the 14th Oct., at 5 o'clock, P. M.

The Annual Sermon before the Board will be preached on the evening of that day, by the Rt. Rev. T. F. Davis, D. D., Bishop of the Diocese of South Carolina, in the *Church of the Ascension, corner of Fifth Avenue and Tenth street*. Service to commence at 7½ o'clock. A collection will be made in behalf of Domestic and Foreign Missions.

A public Missionary meeting will be held in the Church of the Ascension, on Thursday evening, the 15th inst., at 7½ o'clock. Several Missionary addresses will be made, and a collection taken in behalf of Domestic and Foreign Missions.

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from 15th August to October 1, 1857.

<i>New-Hampshire.</i>	
Portsmouth—Mrs. M. C. Demick, for Af., ½	5 00
<i>Vermont.</i>	
Montgomery—Union Ch.	12 00
<i>Massachusetts.</i>	
Boston—“A friend to the cause”	5 00
Ch. of the Messiah, ed. two children in Af.	20 00
Hopkinton—St. Paul's	5 65
Lawrence—Grace, S. S., ed. child in Af.	15 00
Northfield—“From a friend to Missions”	1 00
Pittsfield—Edward A. Newton's second semi-ann. contribution.	50 00
Salem—St. Peter's, S. S., ed. child in Af.	20 00
Miscellaneous—Mrs. T. G. F.	10 00
<i>Rhode Island.</i>	
Bristol—St. Michael's, Ladies' Benev Soc., Mrs. Thomson, \$25; Rev. Mr. Gibson, \$25	50 00
Fiskville—Missionary Station.	0 95
Greenville—St. Thomas'	1 00
Johnston—St. Peter's	1 00
Newport—Trinity, ½	50 00
Zion, S. S., sixth quar. payment, ed. William Cozzins and Martha Littleford, Af. Chaplin U. S. A., Af., ½	10 00
Providence—Messiah.	5 00
Smithfield—One who is deeply interested in the cause, for Af.	1 50
Tower Hill—St. Paul's	10 00
Wakefield—Ascension	1 00
<i>Connecticut.</i>	
Birmingham—St. James', at the meeting of the Clerical Association of New-Haven Co., ½	16 24
Fairfield—St. Paul's	5 00
Hartford—St. John's Par.	48 40
New-Haven—Trinity	14 50
Southport—Trinity, S. S., for St. James', Af.	4 01
Straford—Christ, by Rev. J. Stearns	35 13
<i>New-York.</i>	
Albany—St. Peter's	50 00
Butternuts—Christ, S. S., by Rev. D. E. Barr, for Af.	1 00
Castleton, S. I.—Trinity Chapel	22 77
Catskill—St. Luke's	15 00
Clermont—Christ, Mission	4 01
Clifton, S. I.—St. John's, Mrs. D. Law, Af.	50 00
Brooklyn—A Lady, the proceeds of old silver, presented and sold, for Af.	15 67

St. Ann's	504 25
Do., S. S., No. 1, Chi., \$36 60; No. 2, for Af., \$75	111 60
Huntingdon, L. I.—St. John's, ½	7 69
Morrisania—St. Ann's, ½	25 00
New Berlin—St. Andrew's, S. S., ½	18 50
New-Brighton, S. I.—Christ, from “W.” a member	2 50
Newburgh—St. George's	37 40
New-York—Church of the Redeemer	10 00
M. A. E. Carrington	5 00
St. Michael's	28 04
Norway—Grace, for Af.	2 00
Orange Co—J. A. R., \$10; M. C. R., \$5; C. G. R., \$5; F. H. R., \$5; for Athens, Greece	25 00
Oyster Bay, L. I.—Christ, ½	5 00
Pelham—Christ	30 00
Poughkeepsie—St. Paul's, S. S., for ed. Ruth Oakley, Af.	20 00
Richmond, S. I.—St. Andrew's	33 11
Rye—Christ, a lady member	5 00
Red Hook—Christ	4 44
Sandy Hill—Zion	2 22
Stapleton, S. I.—St. Paul's, Wm. Fair's children, for Af.	1 50
Troy—Christ	12 25
West Chester—St. Paul's, ¼	92 50
Windham Centre—“Little Clara,” for St. James's, Af.	1 00
<i>Western New-York.</i>	
Homer—Calvary, S. S., to complete the ed. of Harriet S. Gunn, for the year	14 00
Rochester—St. Luke's, of which \$10 are for Af.	75 00 89 00
<i>New-Jersey.</i>	
Elizabeth—St. John's	31 52
<i>Pennsylvania.</i>	
Bloomsburg—St. Paul's, Infant School, Af.	5 00
Chester—St. Paul's, S. S., on ac. of ed. five children at Shanghai School, under Miss Fay	40 00
Churchtown—Bangor, for Af.	24 07
Germantown, Phil.—Christ, Af., \$120; Chi., \$100; do., S. S., 2d payment for Christ Ch. School-house, Cavalla, \$155	375 00
Harrisburg—St. Stephen's, general, \$25 79; do., Infant School, \$4 18; do., Wednesday evening coll., \$9 53; do., S.'s, \$14 61; do., a S. S. Scholar, \$1, all for Rev. Mr. Greene's congregation, Af.	58 11
Lock Haven—St. Paul's, S. S.	25 00
Morgantown—St. Thomas', for Af.	8 50
Oxford, Phil.—Trinity, S. S.	10 00
Philadelphia—Trinity Chapel Mission, S. S., \$10; from a family, \$30; from U. Z.,	

\$5—by Rev. Dr. Vaughan, for the Bp. Payne Scholarship	45 00	
Emmanuel, Bp. Griswold, S. S. Class, by Miss Ball.....	5 00	
Cape Palmas Orphan Asylum Society	500 00	1095 68
Delaware.		
Lewes—W. Delaware		10 00
Maryland.		
Baltimore — Ascension, S. S., ed. Rich'd and Rosa Killin, half year's payment, Af.	20 00	
Georgetown, D. C.—By "C.,"	5 00	
Montgomery Co.—St. Bartholomew's Par., for Af.	10 00	
Prince George Co.—St. Thomas' Par., Mrs. C., from the purse of her deceased sister	5 00	
Bladensburg—St. Mark's, \$34; St. Matthew's, \$93 81.....	127 81	167 81
Virginia.		
Albemarle Co.—St. Ann's Par., Christ, \$6 50; do., Ladies' Working Soc., for female day-school, China, \$70 50..	77 00	
Alexandria—St. Mark's, S. S., for Af.	8 00	
St. John's Par., for Af.	25 00	
Aldie—T. M. Boyle, for "Cavalla Mess." to July, 1857, to be discontinued from then	5 00	
Amherst Co.—Lexington Par., St. Mark's, \$15 35; do., col'd congregation, \$2 50... ..	17 85	
Bedford Co.—Hamner Par., St. Stephen's	19 00	
Goochland Co.—St. Paul's, \$14 50; J. H. Harrison, \$25; Little Loullie, 6c.....	14 81	
Hanover Co.—St. Mark's Par., Miss L. Nelson, \$5; Car. Dove Soc., \$7 50.....	12 50	
Lancaster Co.—Christ, W. Y. Downman.....	42 50	
Do., Mrs. A. Ball, \$2; Miss L. O. Ball, \$2; Mrs. W. Mitchell, \$1.....	5 00	
Montgomery Co.—Alleghany Springs	40 00	
New Kent Co.—St. Peter's Par., for Chi., Mrs. E. C. Christian, \$1; Nannie Parkison, 50c.; Mrs. W. C. Johnson, \$5; Bettie and Alice Johnson, 3 and 5 years old, on their baptism day, 50c.....	7 00	
Prince George Co.—St. Paul's Par., St. Paul's Church, Greece, \$25; Chi., \$6; Af., \$108 34; Mrs. T., \$6; ed. Russell Leacock, Af., \$4 66.....	150 00	
Theo. Sem. of Va.—Mt. Zion Station, support Edw. Appleton, in Af.	20 00	
Winchester — Christ, Ladies' Sewing Soc., two pupils in Af.	40 00	483 66

North Carolina.		
Deep River — St. Mark's, a lady, ½		5 00
South Carolina.		
Beaufort—St. Helena's, Af., \$48 55; Chi., \$40; Ladies of do., scholarship at Mt. Vaughan, Af., \$100	188 55	
Charleston — Calvary, for Af., \$5.03; do., colored con., for do., \$12 24.....	17 27	
St. Michael's, General, \$59 82; Af., \$20 50; Mt. Vaughan, \$8; Chi., \$12 50.....	100 82	
St. Peter's, Gen., \$16 41; Af., \$8	24 41	
Do., S. S., Chi.	3 50	
St. Philip's, S. S., Chi.	10 34	
Do., Infant Class, for books for the boy saved from the wreck in Af.	10 00	
Do., colored members, half year's salary of native teacher, Af.	75 00	
Columbia—Trinity, Gen., \$10; Af., 4.....	14 00	
Edisto Island—Church, for Af., 51 43		
Radcliffboro'—St. Paul's.	41 60	536 92
Georgia.		
Ogeechee Mission, for Af.		5 00
Florida.		
Monticello—Mrs. W. E. Eppes, for Chi.	10 00	
Miss Matilda Eppes, for Af.	10 00	20 00
Tennessee.		
Knoxville—St. John's, Children's Mission Soc., ed. in Af.		10 00
Ohio.		
Cleveland—St. Paul's, S. S., fifth annual contribution, to support two pupils at school, in Af.	50 00	
Columbus — St. Paul's, for Mt. Vaughan, Af.	4 00	
Steubenville—A female servant,	1 00	55 00
Illinois.		
Lancaster—M. S. Marsh.....		5 00
Wisconsin.		
Beloit—St. Paul's, S. S., for Af.	15 00	
Sheboygan—Grace, for Af.	7 00	22 00
Missouri.		
St. Louis—St. George's, S. S., for ed. S. G. Gassaway, Chi.		25 00
Miscellaneous.		
"From a Disciple of Jesus," a mite for St. James's, Af.		2 00
Total, Aug. 15, to Oct. 1, 1857	\$4,104 47	
Amount previously acknowledged..	66,569 13	
Total, Oct. 1, 1856, to Oct. 1, 1857.....		
		\$70,673 60

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